لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Ihsan 1349—June 1970

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

1. Islamic Economic Order ... 171
Hazrat Khalifatul Masih III

2. Mighty Signs ... 189
Ch. Ali Muhammad

3. Jesus Did not Die on the Cross ... 195

4. Psalms of Ahmad ... 202
The Promised Mesiah

5. An English Translation of the Quran ... 203
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Islamic Economic Order—II

(By Khalifatul Messih III)

In his commentary on the verse "We worship Thee" the Promised Messiah (peace and blessings be on him) says: "There is a hint in this verse that it is not possible for a man to fully do the duties of service, without the grant of favour from the Presence of the 'One', the 'Only Lord!. And one of the implications of this prayer is that you should love your enemy as you love yourself and your sons and that you should overlook the slips of others and not notice their faults and be good-hearted and pure-minded, upright and clean-living and loyal and piety-loving, free from bad inclinations and that you should be of service to mankind with a natural quality like that of vegetables, without formalities and without affectations and that you should not hurt your junior brother with your arrogance, not injure him by words of your mouth. It is obligatory on you, on the contrary,

to answer your aggrieved brother with courtesy and never to speak to him contemptuously and that you should die before your death and count yourself among the dead and honour the visitor who comes to you, even if he be dressed in tattered rags and not in gorgeous robes and new garments, and greet with salutations of peace both the acquaintance and the stranger and be ever ready to share the burdens of others" (IJAZUL' MASIH-pp. 165).

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Spectacle of Ugly Tyranny

A study of world history, in respect of the economic questions and their answers, in terms of the rights that were given and the wrongs that were inflicted, will portray a spectacle of ugly tyranny from end to end. As against this, wherever a Muslim started obeying the commandments of Allah, the Supreme, in submissive loyalty to Him, he established a community life which deeply impressed even the non-Muslim, as it was a source of benevolence to him too. Allah, the Glorious, is the Lord of universal Providence. His servant, the Holy Prophet is dyed deep in the colour of Divine attributes. God created a severe famine. He forced through it the high-headed stiff-necked who had bragged in the whole of Arabia that they would wipe out Islam with their swords, to bow down their heads—they begged of the Holy Prophet (peace and blessings of Allah be on him), for food, for, they were starving. At that time his reaction was a flash of Divine attributes in the shape of provisions of food for them. It showed that the true entity is the One God, the Illustrious. He was giving food but the idol-worshippers claimed that their images were feeding them.

In short, we find that everything that has been created has been made to serve some command of God, the Sublime, for honouring rights. For instance, there is the command that the neighbour should not be suffered to stay hungry. One man has been given a surplus. Part of the store he has in the house is to honour a Divine Command. Again, there is the directive to pattern the

child's education to his talents. There are cases of cruel parents who are well off and if they could make a little sacrifice, they could manage to get the child educated. But they would not make any sacrifice. They prefer to go to the clubs but would not educate the boy.

We Ahmadies should make a habit of studying deeply the properties of things. Everything that God created is to implement a command of His and it is in this sense that it is said that every grain bears the name of its consumer. It is not mere speculation ; it is a fact. When its use is not aimed at satisfying a due, it is misplaced and invokes Divine anger. Those who say that their working classes consume more booze or go oftener to shows-some can afford to see movies thrice a day or have more money than others to spend on good time and luxury and debauchery—they are now on the brink of destruction ; they are seeing their downfall and our younger generations will (may our older generations also live long to) witness the spectacle of the down-fall of these people who were planning to enslave World nations.

Islam declares that man was to be the slave of the One and the Only One and of none other than Him. The Islamic economic plan delivers man from the bondage of others. Allah, the Glorious, has bound him down to His own slavery and service, a slavery embracing a life of happiness and of prosperity, only if men would realize.

The whole of this set-up is based on planning and calls for a detailed survey. World conditions have changed now. Wherever this system is established, it will hinge on statistics in a very large measure. All the needs will have to be inventoried. Every child's talent will be put to test to see how far he can go and what line would suit in his case.

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Evils of Ego

The fourth requirement of pure worship is that one should understand the evils of his ego and try to uproot its viciousness and its filthy tendencies. The evils of the ego have a deep relationship with economics. When the commands of Allah, the

Gracious, are ignored and the promptings of the ego are implemented, an economic system fatal for mankind is on its way, to the utmost displeasure of Allah, the Supreme.

The first evil of ego is injustice (ZULM). The lexiconic meaning of 'Zulm' is seeking more than one's due and holding up the dues of others and refusing to render them. This injustice leads to a host of economic evils. The Holy Quran has dealt with these in an elaborate manner and characterised the tendency as abominable.

He says:

و اذا قيل لهم انفقوا مما رزقكم الله قال الذين كفروا
الذين آمنوا انطعم من لو يشاء الله اطمعه
ان انتم الا فى ضلال مبين

(Holy Quran : 'Yasin' : 48).

that some people depreciate the gifts of God, the Excellent. When they are told to disburse the gifts, Allah, the Magnificent, has favoured them with, in terms of allocations made by Him, they say that He specified no rights and that it was their province to allocate rights and that if Allah, the Supreme, had fixed the rights of every one, He would not have left the indigent unprovided.

They do not regard the gifts and favours of Allah, the Sublime, as means of qualifying for honor and dignity but look upon them as the badge and insignia of respectability and distinction.

تحبون المال حباً جماً

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(The Quran, 'Al-Fajr'-21

When Allah, the Illustrious, is pleased to test some people, He invests them with some particular responsibilities and by means of this trial, opens up for them, opportunities of gaining honour and prestige. Accordingly He grants them favours expecting of them to expend provisions and gifts in the light of His directions so that they should gain favour in His sight.

Some of them get the message but others fail to appreciate its significance and feel that it was on account of their personal merits that God felt obliged to grant them honor and distinction. The result is that they do not have any consideration for the orphan, do not render his dues to the destitute and the wealth they have, that what they have earned, and that what they have inherited and did not in any way work for, they mis-spend all of it and all the gifts God, the Sublime, granted them, in enjoyment and luxury; they love wealth exceedingly; they adore it and worship it and turn down Allah and turn down everlasting honour in return for impermanent honour in the world, little realizing that when Allah graces a man with an honorofic he becomes worthy of every pleasure.

The second evil of the ego is greed, that is excessive love of wealth. In Sura 'Fajr' of the Holy Quran Allah, the Supreme says:

تحبون المال حبا جما

This demeaning vice leads to the emergence of two deadly evils. One of them is the tendency to hoard—holding back and refusing to sell to the consumer the commodities they need and which one has in stock. People are thus put to great hardship. Now it was their right to purchase commodities God, the Supreme, had created for them at the opportune time of their needs. The hoarder deprives them of their right to buy the food at the hour of their need, motivated by greed for profit he would make, when as a result of his holding back goods, conditions of scarcity would prevail in the neighbourhood market.

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Usury—

Another collosal inequity that we come across in the economic field is usury. It has resulted in a small group of men amassing huge reserviors of gold and silver.

To free men from the economic bondage that usury imposes, Allah, the Supreme, enforced 'ZAKAT' So that the rights of

people allocated by Him may he satisfied. The institution of 'ZAKAT' no doubt does not meet all the economic dues of each individual, the economic dues of most of them are nevertheless satisfied and to cover all of these Allah, the Magnificent, has given other directives in the Holy Quran.

The third evil of the ego is jealousy—a wish to see that a particular individual should lose a particular gift that he deservedly enjoys and at the same time taking steps in the direction.

Allah, the Glorious, has given detailed commands in this behalf forbidding jealousy.

The fourth evil of the ego that affects the economy seriously is the malady of niggardliness—refusal to render dues of others, without any justification. Allah, the Glorious, has in the Holy Quran pointed out boastfulness as the root-cause of niggardliness.

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Niggardliness will not bear wholesome fruits for the miser ; it will do him no good.

There have been some miserly nations. A glance at their history will show that in their different periods they had been incurring every kind of accursedness and never reaped any good, for, as He said, niggardliness can never be productive of happy results. On the contrary, it is evil for their intellectual growth, for their temporal advancement and for their spiritual development. Eventually their talents and capacities that Allah, the Supreme, granted them, will not develop on the lines that are conducive to winning His pleasures. In fact their miserliness will become the cause of Divine curse for them and whatever of gold and silver and wealth they have amassed on account of it, will be of no avail to them and shall become a hoop around their necks. It will happen on the day when Allah, the Excellent , will decide on their doom. Even in this world the doom of some nations is drawing near ; it is linked with the advancement of the Ahmadiyya Movement.

Allah, the Illustrious, wants us to remember that to Him belong the inheritance of the heavens and the earth, and, that men have no rights of ownership and that it is He, the real owner, Who can lay the law in respect of the use of His property. At times, He arranges things in such a manner that a right is rendered directly to a deserving party. It so happens in some cases that the deserving party does not receive its dues fully and is satisfied only partially. At times, Allah, the Sublime so arranges things for the moral and spiritual well-being of man that a due belongs to 'A' but He gives it to 'B' who is given to understand that it is not his share, but that he has to pass it on to the deserving party and thus make the grade.

Just Measure and Weight

As a result of niggardliness human nature tends to receive things in overweight and liberal measure. In other words, it becomes inclined to misappropriate the dues of others. On the other hand it favours short measures and under weight in handing out things.

Allah, the Magnificent, has commanded us in Sura 'ANAM'

اوفوا الكيل و الميزان بالقسط

(Quran : Al-Anam)

'Measure and weigh equitably'

It is not only measure and weight that are meant here, the quality of a thing is also to be taken into account. In all dealings involving give and take, the spirit of the contract must be kept in view. We find that people who fail to satisfy the requirements of justice, in respect of agreements and contracts, never prosper economically. The Holy Quran refers to such people who fall short of the standard in respect of weight and quantity and measure.

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Show-off, an Evil

The fifth evil of the ego is ostentatiousness. In the economic system devised by Allah, the Supreme, there is no room

for display. Those who are given to show-off are either spending more than their right or receiving far in excess of their dues—no individual needs display and show-off for a full and perfect development of his talents and capacities. Common sense does not endorse it. Islam does not concede it. Whatever is not required for the growth and development of the faculties and powers of an individual or a family or a people has no place in the economic organization of Islam. The showy and ostentatious also find a mention in the Holy Quran as meriting His displeasure. It is said of them:

يقول اهلكت مالا لبداً

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Quran: 'Al-Balad' 17)

Such a one will lament "O' I spent piles of money".

Freeing Slaves

In rebuttal, Allah, the Supreme, has said that spending wealth is by itself not deserving of any credit. Giving to someone something is not worthy of merit; it is paying one's dues that is an act of merit. Man thus qualifies for His pleasure. But if the expenditure does not serve this purpose, and is only for show, then stupid and short-sighted persons might approve of it but it can never win the favour of Allah, the Sublime, nor the approval and appreciation of the devoted servants of Allah, the Most High.

In the two verses that follow the above verse, two basic things have been mentioned—the satisfaction of dues takes two shapes, one to free the slaves and the other to remove indigence. Slavery does not only mean the servitude that had been in vogue for a time in its ugliest shape in the world. There are still before our eyes the generations of slaves in semi-servitude in America. They don't carry the visible serf's collar around their necks. But no sensible and God-fearing person in the world can call them free. They are still fettered in different laws and different traditions and are victims of a variety of hatreds and

contempt and injustices.

There is yet another type of slavery, which, though does not look like servitude, is nevertheless no better. Every person who lives in an environment where he receives his share of wealth but is denied his other dues is a slave; he is in fetters and a prisoner. He is not free, not free to get proper and full development of his talents and faculties. He is therefore, a prisoner, whether the world regards him a slave and tries to break his chains or does not regard him as a slave and thus tightens his bonds, he cannot give a free and full display to his talents and powers in spite of his consciousness of his slavery. And there are some who are not even aware of their servitude. A French thinker had perhaps such a situation in mind when he suggested that a slave is to be forced to be free.

This is a profound truth. It so happens that at times a slave is not even aware of his bondage. Islam first creates that awareness in him and next provides means for his deliverance.

In short, in the 'SURA' AL'BALAD' of the Holy Quran, Allah the Supreme, says that there is no virtue in spending piles of wealth, the true virtue lies in banishing slavery from the world, the slavery that is visible in the ugly form and the slavery that is hidden from many eyes, even at times from the eyes of the victim who is not aware of it.

The superiority of the Islamic economic plan is due to the fact that while other systems concern themselves with satisfying the needs of the deprived and the destitute, the Islamic economic organization does not concern itself with their needs; it is concerned about the dues of each individual. There is a world of difference between the two stands. One who wants a want to be satisfied becomes a beggar. All the other economic plans make the deprived mendicants. Again, these systems talk of needs but do not define them. In the economic set-up planned by Allah, the Glorious, the concept of dues and not of wants has been advanced—that is that, the dues of every individual should be paid. A plan that does not pay dues is aggressive. Islamic

economy gives a highly pleasing defintion of 'want' –it means the dues of each individual are an obligation and in withholding them, the wealthy incur Divine wrath.

Other economic plans take care of basic necessities of life. Islam is not satisfied with it. Other systems agree on minimum requirements. Islam insists on providing maximum requirements needed for proper and full development and for the advancement of the unit.

The sixth requirement of true worship is that habits should be patterned solely to the pleasure of Allah. the Magnificent. دین (din) also carries the signification of habit. Allah, the Sublime, has created in man a power to develop within himself a sense of correct attitude for his physical and spiritual growth. It is indeed a great mercy of Allah, the Sublime, to man.

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From a spiritual angle we find that the party of devotees granted to the Promised Messiah (blessings and peace be on him) were not given to investing a cent for the protection of the glory of God, the Magnificent, and of Islam and of the Holy Prophet Muhammad (blessings and peace of Allah be on him) before they joined the Ahmadiyya Movement. The Promised Messiah (peace and blessings be on him) induced in them the habit to spend for the cause. In the beginning even a contribution of a quarter was acknowledged by him in his books. Now their contributions would be remembered till the end of days. The new generation might wonder. Why so much importance was given them by the Promised Messiah who granted them eternal life by mentioning them in his books because of which their generations would pray for them and invoke blessings on them till the dooms'day while even children now-a-days contribute more than that from their savings.

So much importance was given to their contributions because they were not in the habit of sparing even half a penny for the cause of Allah, the Supreme, and a contribution of a quarter really amounted to something. Later these very people

who survived the Promised Messiah (peace be on him) acquired through correct disciplining good habits and made advancement with great ease and made incessant sacrifice for the Divine mission and did not throw it at God and men that they had done them some good but considered their sacrifices as a great benevolence of Allah, the Illustrious.

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Habit evidently plays a great role in the healthy growth of men. When athletes start the trainees on muscle-flexing excercise they begin with a brief spell gradually enlarging it and as the body gets into the routine, the excercise course is expanded further. The idea underlying it is that one should not act any stage entertain the thought that the summit of his endurance power had been reached. In the verse : مخلصين له الدين

Allah, the Sublime, directs that all one's habits should be in obedience to His commands and should be conducive to the growth and development of his talents and capacities and not such as would channelize them into annihilation. As a result of the freedom of choice given to men between virtue and vice, one is set on the course of acquiring both good and bad habits. True worship lies in cultivating good habits and in shunning evil ones.

Some secret associations have deliberately at different places tried to promote the evil habit of indolence to destroy some people they regarded as their enemies or because their downfall was advantageous to them. In my opinion indolence consists in refusal of a man to carry a burden which he can bear for his growth at a particular time. These burdens keep growing gradually. Possibly some kinds of burdens grow less in advanced age. But the physical burdens keep increasing during the early period of growth. The refusal of one to strain his powers and faculties to the optimum extent at the stage of his growth or at a particular time amounts to indolence. One aspect of the burden one can carry relates to the measure of time—so much work for so many hours. We agree that the nature of every body's job is different. But Allah, the Glorious, has given men a certain capacity for work. The optimum burden

he can carry within the limit of his God-given capacity he should carry during his work-hours. Should he fail to put in that much time, he will not be able to invest optimum energy in the undertaking.

In temporal duties one might call a halt at a certain point. But in spiritual realm the working hours tend to expand.

Indolence is clearly a fatal habit, spiritually, morally, as well as economically. Suppose we take a year as a unit to measure the quantity of a certain product. The total produce of a man, a family or a country shall thus be its collective annual wealth. This paper currency is not the real wealth. If the citizens of a country lose 20% of their working hours in idle talk, in cinema, in shows of other types and do not pay full attention to their real job, the total collective produce of the country shall fall by twenty per cent. If they react with a vociferous demand for meeting all their requirements, since they did not produce the goods in optimum quantity, how can, under the circumstances, the needs and dues of all be satisfied?

If one student devotes three instead of 12 or 10 hours a day to his studies and wastes the rest, this negligence spread over a hundred thousand students would entail a collective loss of 900,000 study hours a day; in other words they wasted 75% of their time through negligence. How can then the children of a nation so utterly negligent compete with the children of another nation who waste hardly 1% of their study hours in the temporal sphere.

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In Oxford a student giving ten hours daily to his studies besides his class hours was rated high, a boy studying 7 hours a day normally was considered, an average student and a boy averaging four to five hours a day was regarded a drifter and irresponsible. In our country a boy studying four to five hours at an average is considered a top-scholar.

With such a standard how can our children, with all the gift of brains Allah, the Glorious, has bestowed on them, compete with their hard-working counter-parts in other nations?

Negligence is obviouaIy a fatal habit and adversely affects the economic situation and produce and the preparations for it. I have cited the case of students in the economic context. They are the asset for the future produce. If we do not train technicians, engineers, and doctors, lawyers and polytechnicians and those in training are time-wasters, how can we expect a 100% national produce.

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The original motoviators and biggest cause of negligence are some secret societies engaged in sabotage. They have been engaged in undermining activity from thousands of years sticking like satan to man from his birth. They are active wherever they find opportunity. Hundreds of cases can be cited in this behalf. I however propose to refer to only one instance.

It happened in 1822. The leader of a secret society Petil Tigre, sent a directive to one of his subordinates who was engaged in secret work at some other station. Its first part does not relate to negligence but it could be helpful at some stage in life. It runs thus "It is essential to isolate the man from his family and cause him to lose his morals."

He further says after a dotted line:

"He loves the long talks of the cafe, the idleness of the shows.....teach him directly to tire of his daily work, and in this way.....after having shown him how tiresome all duties are, inculcate in him the desire for another existence."

(Trail of the serpent, by Inquire Within p. 91
published by Briton Publishing Co. North Devon).

A man who has to support a family and build a nation is being indoctrinated that industriousness and involvement in work are calamitous disasters which the rich have inflicted in the economic field. This is installed in his mind so that he falls for the green garden that communism or socialism are dangling before him. For, this theory of life tells him obviously that work is unnecessary, he will get everything, that all his wants will be met when the rich will be stripped bare. The truth of the matter is that they never worked out this theory nor could they rationally speaking

practise it. But when people have to be fooled, anything that works is used as a weapon by the deceiver.

Indolence is thus a killing disease which destroys a man's life in every respect and seriously affects the economy if a man or a family or a people are given to idleness, that individual, that family and that nation faces economic disaster. Idleness of the young generation ensures for it an ugly and dishonourable future.

The quotation referred to above is dated 1822. It is clear that the underhand sabotage activities of secret societies have been going on for a long period of time in England. It is facing great hardship now. Ahmadi workers told me when I visited Britain last that British workers were very much wroth with them. They were asked why Ahmadi laborers put in so much work. The British laborer is used to dodging work. He would tell his supervisor that he was going to answer the call of nature. Even knowing well that he was making an excuse the foreman would not stand in his way. For, that would provoke a furore in England and he will be stirring up a bee-hive around him denouncing it as an act of tyranny to forbid a man to answer the call of nature.

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But what actually transpires is that the laborer takes hold of a newspaper in his hand and a packet of cigerettes in his pocket and repairs to the lavatory. After reading the newspaper from cover to cover and finishing the packet of cigarettes he re-appears. Nobody can say a word to him, else the Trade Union will be after the scalp of the management. The result is that their economic and moral condition has deteriorated so much that some of their wise men feel that if the situation were not remedied they would be eventually heading for their doom. In a way they are to be pitied. They did not deliberately court this malaise. They were afflicted with it by the secret societies through a long campaign conducted with great cunning. Idleness gives rise to yet another basic malady—recommendation. A boy does not work hard during the course of the year. When the

examination stares him in the face he fears he would flop. When he enters the examination hall he someties finds a knife, a handy recommendation. Once at an examination-center of the Punjab University the Superintendent was confronted on the very first day with the sight of a 5-inch spring blade knife lying open at the desk of each examinee. The students busied themselves with confidence in seeking answers to questions from one another and were engaged in consulting their books. The Superintendent was in great panic ; he could not utter one word of protest. On his report to the University the center was closed and the Talimul'Islam College at Rabwah was asked to provide a member of its staff who could boldly handle the examination supervision job. Here the dagger acted as a recommendation. There is besides it the cash recommendation and then influence-peddling.

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The question arises why a recommendation was needed at all. The need arose because the student wasted his two-year term in idle talk, in building castles in Spain, in sleeping and other habits of indolence, instead of devoting himself to studies regularly. When the examination drew near, he was worried—if he flunked his name will be mud and he will lose a year. He also felt that he had a chance of wangling a job through recommendation. If he flopped another candidate would get it through a recommendation. In fact the talents and faculties of a person do not get full growth and proper development on account of indolence since they are not exercised to their maximum capacity which they were to reach through graduated increase in their exercise dosage.

The attempt to make money through recommndations is also due to idleness. Allah, the Sublime, has granted powers to man and a comforting assurance. For instance, He gave a man the capacity to earn the livelihood of five members of his family and provide them with clothing and other economic requirements properly. But he has a family of ten. In such a situation he has the Divine assurance that He is not only

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Compassionate (Rahim) but also Gracious (Rahman), and what the man was required to do was to use his talents to the limit in the effort, for which he would be fully rewarded. The result was that provision for five members of the family had been made under the auspices of the Divine attributive Rahimiyyat (compassion). In respect of the other five members, God, the Illustrious, gives him the comforting security of His attributive Graciousness (Rahmaniyyat), under which He has made provision for them. He has given their share to some one else commanding him to turn their dues over to them. But one who stays idle, his talents never grow to their full capacity. His growth will be stunted like that of a diseased fruit. His personality and his mind will not blossom forth fully. Thus the purpose of his life will not have been served—for God, the Sublime, wants to see His own attributes reflected through man.

This is the object of his existence and Divine worship is aimed at cultivating in man the attributes of the Divine Being so that he should project flashes of His benevolence. This is the object of his worship. It is not only beneficial to the person of the individual but is useful to mankind as well. But one whom Allah, the Magnificent, granted a 100 units of potential and he neglected fifty percent of it through disuse, he is like a half-rotten apple or like a mango one half of which is ripe and the other blighted or like a ladder broken down in the middle or like a bird which has lost some fore-feathers of its wings and cannot take to the height of flight for which God endowed it with potential. I have seen while hunting that when the fore-part of a duck's wing is hurt even slightly it cannot keep up with its flock. One who cannot therefore keep abreast with the flock, you can well imagine that he would eventually join the hypocrites. The hypocrite suffers a touch of weakness in the beginning which gives rise to grievance and grouse for which he is himself to blame. Then he starts feeling hurt which he owes only to himself.

Norcotics Blight Faculties

One whom Allah granted a gift, for instance powerful muscles but he wasted his energy in debauchery, and norcotics, he would not reach his perfection in development. Norcotics of different types disintegrate the physical and mental powers of man and totally destroy his moral and spiritual qualities. He cannot then attain to the heights, Allah, the Sublime, had assigned for him. But one who knows his Lord and knows his own ego and knows as a certainty that Allah, the Glorious, has fashioned him for a grand and high position of closeness to Him but because of his negligence and his personal failure and his indolence he could not make it, he will be in a great hell, all afire in the realization that he failed his assignment to gain the love and affection of his Lord.

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In short, so many stinky habits have taken roots in different counries and territories and families that their list would easily run into big volumes. It was therefore that Allah, the Glorious, set the guideline that every habit of man should be, as a matter of principle under Divine command helpful in the growth of human faculties and talents. There is for instance the habit of investing time in devotional pre-morning prayer. It began with many people in small dozes of time and gradually grew from a quarter-hour worship to an hour and then to an hour and a half until it became confirmed.

The Promised Messiah (peace be on him) says that the beginner has to go through a period of exertion in the initial stage of his spiritual evolution. It calls for a big effort, a sacrificial course, through pressuring his ego for the pleasure of God, the Great. Eventually he reaches the stage when he becomes so inured to it that he makes sacrifices spontaneously ; it does not enter his conscious mind that he was doing something for the cause of God. He goes a stage further and takes up a bigger load that he can handle to prime himself for heavier responsibility. We have seen new converts getting scared in the beginning ; they make a mole into a mountain. The old-timers,

however, pass, by the grace of Allah, the fire-works of 1953 and the fire-works of 1958. They were quite indifferent to the clamitous threat. They can put up with bitterest opposition. They cheerfully endured the 1947 conflagration when Government was tyrannical and the public blood-thirsty and the Sikhs had gone crazy. At the end bullets hit almost daily the walls of the Masjid Mubarak. It was summer and we used to be up at the roof and would greet the firing with laughter We never worried a bit.

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When one develops such habits God, the Sublime, draws him closer to Himself. But with wrong habits working in the opposite direction, man is propelled further and farther from God, the Supreme. He wastes half an hour once in a restaurant in gossip and begins to enjoy it and then wastes a whole day in a week and soon a whole week. The dire result is that his talents are stunted. He loses the love of God and loses face in the society, for, worldly honour is given to those whom God, the Glorious, is pleased to honour and that is possible only through obedience to His commands.

Waste of time is a national loss. I feel that if all the Pakistanis were given to exerting to their fullest capacity in the economic field, there is no reason why our living standard should not be raised doubly even trebly in the course of a year. Production does not depend only on manual work or pedal work (some chores call for pedal work) nor hammer-wielding. Common sense plays a great part. A man working with full concentration can do a job in half an hour ; another co-worker of his cannot finish the product even in double the time. Concentration is thus a gift of God ; it is power. If this and all the other faculties and capacities are employed in the manner pleasing to Allah, the Magnificent, our economic condition can improve doubly, even trebly. But our people are inclined to copying others, feeling little concern about their own responsibilities.

English : *A. G. Soofi*

Mighty Signs

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King Amanullah Khan's Downfall

Amir Habibullah Khan of Kabul was murdered in 1919 near Jalalabad. Whether it was due to some palace intrigue or it was an act of some ruffian lurking somewhere in the royal camp, we are not concerned with ; but the fact remains that the murderer of Sahibzada Abdul Latif, an innocent Ahmadi, met at last a tragic death. Amanullah Khan, the third son of the deceased king, succeeded him on the throne to the detriment of the claims of senior members of the royal house. The young king made lavish promises to the army and government officials. He declared complete religious freedom for all his subjects—Hindus, Christians and Sikhs. He introduced reforms in the country on European lines. He did away with the Islamic purdah. In his zeal for reforms he forced members of his parliament to wear European dress and adopt Western etiquette.

In August 1919, the Head of the Ahmadiyya Community sent an Afg an deputation to wait on Mahmud Tarzi, the Afghan Foreign Minister at Mussoorie (India) to inquire whether the promised religious freedom extended to Muslim sects as well. The Afghan Foreign Minister as well as the Hindu finance Minister assured the Ahmadiyya deputation that religious freedom extended to all and sundry. Notwithstanding the above assurance, news of the persecution of Ahmadies in Afghanistan were persistently received. The Head of the Community, therefore, addressed a letter to the Foreign Minister of Kabul and another one to His Excellency Jamal Pasha the Turkish general at Kabul in which attention of the Afghan Foreign Office was drawn towards the persecution of the Ahmadies in Afghanistan. His Excellency Mahmud Tarzi, the Foreign Minister, sent the follewing reply :

"Reference your two letters dated April 30, 1921 addressed to His Excellency Jamal Pasha and my humble self. In reply it is hereby written that none of your followers or associates resident in Kabul has been put to trouble within the dominions of His Majesty King Amanullah Khan. If you be pleased to send a list of all the Ahmadies resident in Afghanistan, we shall be glad to remove any difficulty in their way".

After the receipt of this letter, the Ahmadies of Khost had to face trouble whereupon the Ahmadiyya Community of Simla through the Afghan embassy sent a petition to the Afghan Government. On May 24, 1923 the Afghan Foreign Office sent the following reply:

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"Ahmadies can live in peace under the Afghan Government. No harm shall come to them. They shall be protected like all other faithful subjects of His Majesty". The reply also contained a reference to the correspondence being presented to His majesty for royal assent.

The Ahmadiyya Community was now satisfied that religious freedom now reigned supreme in Afghanistan. But they were mistaken. Towards the close of 1923 the news was splashed through the papers that the Afghan government had arrested two Ahmadies and in July 1924, Maulvi Nimatullah Khan, a follower of Ahmad of Qadian, was put in a dark dungeon. Maulvi Sahib wrote a private letter to Mr. Fazal Karim Piracha of Bhera telling him that "this humble servant of God has been confined in a room, the door and ventilator of which remain closed. Private interviews are prohibited. When I go out under escort, to perform my ablutions for prayer, only half the door is opened. But gracious God sends me light and satisfaction of the heart in my dungeon. Please send this letter to Hazrat Khalifatul Masih II and also inform Ahmadi brothers and friends so that they may pray for me to render some service to Islam and Ahmadiyyat. I do not pray for my release from prison or escape from death but I do

pray to God that the last drop of my blood be sacrificed for the sake of Islam." (Al-Fazl Sept. 11 1924). (The original letter in Persian is preserved in the local library). Maulvi Nimatullah Khan was produced in the Lower (Religious) court of Kabul who declared him to be a renegade and as such he deserved capital punishment (August 11, 1924). On August 16, the Court of Apeal heard his case and confirmed the Lower court's judgement with the remark that the capital punishment should take the form of stoning to death. Accordingly on August 31 he was paraded through the streets of Kabul by the police who announced that the man would be stoned to death in the evening and that his death be witnessed by the populace. Maulvi Nimatullah Khan was not down-hearted ; instead a pleasant smile played upon his face as if high honours were soon to be bestowed upon him. In the last moments of his life Maulvi Nimatullah Khan requested his executors to allow him to say his last prayer. The request was conceded. After the prayer was over, he told the authorities with a perfect composure that they might have their way. Then he was burried to the waist in a pit near the Sherpur contonement. The first stone was thrown by the Chief Qazi. Then there was a hail of stones and soon his body was covered beneath a heap of rocks. A semi-official newspaper of Kabul wrote in its issue of September 6, 1924 :

> "Maulvi Nimatullah strongly adhered to his Ahmadiyya views. He continued to proclaim his belief till the last moment of his death",

The "*Parakash*", a Hindu Arya organ wrote :

> "We are diametrically opposed to the Ahmadiyya views but we do congratulate them that one member of their community willingly laid down his life for the sake of his religion. Although the Kabul court did not concede to Namatullah Khan the right to save his life by renegation, but it is creditable for him that he never made such a requst. To be stoned to death is a terrible death

but he bore it cheerfully and died for Ahmadiyyat".
(Sept. 21, 1924)

The *Paisa Akhbar*,' Lahore, in its issue dated Sept. 18, 1924 wrote :

"Although the details of this event are not yet in hand, but the *Pioneer* (Allahbad) is of the opinion that the Afghan government might have confirmed the decision of the religious court in order to please the bigotted Ulema. It stands to reason that as Islam is the state religion of Afghanistan and argumentation of the Ahmadies is well grounded when they say that the King of Afghanistan had announced the freedom of religion throughout his dominions. The (deposed) Sultan Abdul Majid Khan of Turkey has condemned this murder and has drawn the attention of the Big Powers of Europe to this dastardly crime. It is not clear how far European Powers can interfere in this religious matter. At any rate, the occurance is deplorable".

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The *Zulfiqar*, a Shia organ wrote in its issue of Sept. 8, 1924 :

"The murder of Nimatullah Khan is extremely deplorable. He was an Ahmadi Musalman having belief in One God, one Prophet, one Quran and one Kaaba ; he performed his five daily prayers, observed the fasts of Ramazan. His only fault was that he was not a Musalman of the type of the Afghan King. He was arrested for his Qadiani views and persuaded to give them up but he sternly refused. Then he was put to a cruel death. God bless his soul. We sincerely sympathise with the Ahmadies, and condemn this cruel act of the Amir whose cup of life will soon be broken to pieces. The reign of tyranny is always short-lived".

The murder of Nimatullah Khan shocked the civilized world. All the press of the Muslim and non-Muslim world condemned the cruel and savage act of the Afghan gouernment. The *Times*, The *Observer*, The *Near East*, The *Daily Telegraph*, The *Morning Post*, The *Daily News*, The *Daily Mail*, all wrote

notes and editorials and condemned this cruel act in strongest terms.

Jamiat-ul-Ulama-i-Hind sends congratulatory message to King Amanullah Khan

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But contrary to the sympathetic attitude of the whole press of the civilized world, there was a class of people in undivided India——the so-called divines, the spiritual guides of the Muslims who had the audacity to send a congratulatory message to King Amanullah Khan upon the murder of an innocent believer. The message runs as follows :

> "The Central body of the Dar-ul-Ulum Deoband (India) gives vent to its feelings of pleasure and satisfaction that His Majesty the King of Afghanistan has enlivened the traditions of his deceased father Amir Habibullah Khan, the pious Khalifas of the Holy Prophet (peace be on them) and the justice-loving rulers of Islam by inflcting capital punishment on a heretic. The wise judgment of the king has sent a wave of joy and satisfaction throughout the length and breadth of India at a time when the Qadiani marauders were playing havoc under garb of so-called religious freedom. The Ghazi King deserves a thousand and one congratulations on his remaining steadfast in the execution of a religious obligation which devolved upon him and which foretells of the progress, integrity and solidarity of the Afghan monarchy".

The martyrdom of Maulvi Nimatullah Khan was followed by those of Maulvi Abdul Haleem and Qari Noor Ali. Both were stoned to death on Feb. 5, 1925 in the same manner as their predecessor. These murders committed on grounds of difference of convictions sent a wave of indignation and horror throughout the world. But the star of Amanullah Khan's fame was still on the ascendant. He undertook a tour of European capitals in 1927, He visited London, Paris, Berlin and Ankara. His reception everywhere was majestic and exceptional. On return

to his counrty Amanullah Khan tried to westernize the Afghans. It was a hasty step and therefore wrong. The result was that all sections of people became indignant at his reforms. The whole country was seething with discontent. Only a spark was needed to set it ablaze. Amanullah Khan's days were numbered. Like his father and grandfather he was responsible for the murder of innocent Ahmadies. Their innocent blood must bear fruit.

Habibullah, the son of a water-carrier who had seen service in the Afghan army, assembled a band of robbers about him and plundered government treasuries. He threatened Kabul. There were rebellions in the south and the east of Afghanistan. The Afghan army was ill-fed and ill-organised. Military commanders were in secret league with the rebel. The Mullas were indignant at the King's 'reforms'. Amanullah did his utmost to put down rebellions in the south and the east. But all in vain. Rebels invaded the capital. Amanullah Khan abdicated and fled from the country. Bacha, the robber chief, declared himself King in 1929, and set up a sort of government at Kabul. It was all over with Amanullah Khan. He fled to Bombay with his wife and son and went to Rome where he settled for the rest of his life. There he set up a hotel to maintain himself and his family. With his downfall came to end the Muhammadzai dynasty of Dost Muhammad Khan, the Amir of Afghanistan.

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REVIEW:

Latest Scientific Discoveries Confirm Promised Messiah's Stand

"Jesus Did not Die on the Cross"

(By Mr. H. Hotze, UPI Editor in London)

JESUS CHRIST was crucified and rose again in flesh and bone with earthly blood, thus confirming the prophesies of the Old Testament. These are the conclusions of an international organization after years of careful examination of the so-called "Holy Shroud of Turin", after he had been taken down from the cross.

In a report on the examinations made concerning the shroud of Turin, which show more similarities to an inquest than to a book about religious quesitions, "The International Foundation for the Holy Shroud of Jesus," Zurich (Switzerland) puts forward all of its historical and medical evidence that Christ was not dead in the clinical sense when he was taken down from the cross.

The book thus reasons that we can no longer blame the Jews for the death of God's son, since, in reality the execution was never carried through to its conclusion. The book claims and proves that the heart of Christ was still beating when the disciples laid his martyred and crucified body in the shroud.

The history of the shroud is comparable to the adventurous history and equally adventurous development cf the Christian religion, which first continued to exist in secret and then developed into a state religion.

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DESTROYED

The shroud, which, according to reports, was drenched with blood, was a relic of early Christianity. After the fall of the Roman Empire the shroud came to Byzantium, the capital of the East Roman Empire, where it was worshipped for more than 700 years by pious Christians. In 1204 the French, brought the shroud to France.

Twice—in 1349 in Besancon and in 1532 in Chambery—it was almost destroyed by fire, until finally in 1572 it came to Turin (Italy) and has to this day been displayed every 33 years.

The shroud is almost certainly genuine. Scientists have confirmed that the fabric is similar to that used at the time of Christ, but it was only revealed how extremely important this shroud is for the examination of the dramatic events after the crufixion when the Italian photographer Guiseppe Ernie was commissioned by the Catholic church to photograph the shroud. To Enrie's great astonishment, when developed, the film clearly showed the features of a man's face and a human body.

After extensive tests and enlargements of the photographs, scientists declared that the traces of the face and body, and also the blood stains which were visible in the previous century, originated from the martyred body of Christ. They also explained that it had been possible to preserve the image of Christ since the impregnation with aloe juices common at that time had an effect similar to our modern film chemicals.

The authenticity of Enrie's pictures had been confirmed by five photographic experts and the Italian lawyer, Giulio Turbilio. In a book about the shroud pictures Enrie stressed that from the technical point of view there were no hints of forgery. He said that the impressions on the shroud—with the exception of the blood stains—represent a genuine and complete negative of a human being.

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AUTHENTIC

Enlargements of the pictures showed, in Enrie's opinion, that these impressions could not have been made artificially, because not one single violation of the laws of negative formation was to be found—"an achievement which could be acccomplished by no artist in the world!"

Enrie also went further. He said there were no traces of a brush or streaks of colour: "The impressions are actual reproductions of the proportions of a human body." Pope Pius XI, himself an expert in such questions concerning authenticity,

stressed this when he said literally: "Nor a opera umana"—"It is not the work of a man!"

The shroud reproduced in Enrie's photographs was originally 14 feet 4 inches long and 3 feet, 9 inches wide. It is a roughly woven length of cloth similar to fabric found in the ruins of Pompei, which had been covered and preserved by the ashes of Vesuvius.

On first sight the shroud seems to be covered with an extraordinary, strange pattern, like a piece of paper, the ends of which were cut off when it became tatty. The pattern stems from all the damage caused by various fires during the shroud's centuries old history.

But amidst these scorch marks you can see the impression of Christ's face. The photographs of the shroud really do show the face, body, legs and feet of a man from the front and the back.

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NAKED

The impressian on the shroud shows a naked body. This fact, says the book, is further proof of the authenticity. For we know that according to Roman law criminals were punished, tortured and executed naked. However, the book points to Jewish custom at the time of Christ and claims that the shroud, shown is not one with which Christ's body was covered in the grave.

The shroud we have was used only for a short time immediately after the body had been taken from the cross, in order to prepare it for the ritual washing and embalming. It is reported that according to Jewish custom several shrouds were necessary for the dead. This corresponds to the reports of the Evangelists, who said that several shrouds were found in the "empty grave" of Jesus.

At the time of Christ's crucifixion the Jews impregnated such shrouds with aloe juices, in order to protect them from decay. This impregnation" usual at that time and the sweat from the body helped to form this very first photograph.

At the same time the blood streaming from the wounds of Christ saturated the shroud. It was this very blood which made the shroud so valuable for the early Christians! and it is from these blood stains on the shroud that the investigations originate, which all seem to prove that *Christ did not die on the cross,*

HEART BEAT

The book points out that Christ, like all Jews of his time wore his hair long and curly. Between the arrest and crucifixion Christ's head suffered many blows and the crown of thorns had inflicted small, deep wounds all over his scalp. During the crucifixion these wounds formed a crust, through which no more blood could flow. Since there are blood stains on the shroud where the head can be seen, the book logically concludes that the blood must have flowed from fresh wounds, wounds which reopened when the disciples removed the crown of thorns from Christ's head.

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When the wounds of the dead open, no more blood flows from them—this is a medical fact—because a corpse no longer has any blood pressure, there is no blood circulation, and without blood circulation no more blood to speak of can flow on to the shroud.

The conclusion to be drawn from this evidence is: *Jesus Christ did not die on the cross. His heart was still beating*!

But the book is not content with this evidence. What about the lance stab which one of the centurions inflicted? "And soon blood and water flowed therefrom." Is that proof that Christ was dead?

The book quotes doctors and scientists who say that it takes at least six nours before a man's blood turns to blood and water. Accrding to the Bible the lance was thrust into Christs' side about 20 minutes after his head had dropped. Decomposition of the blood could not have occurred in this place at this time.

Scientists declare that the water mentioned in the Bible must have been a kind of liquid (oedema) which collected in

the lung. The impressions on the shroud certainly show that the lance did not pierce the heart or lungs.

In order to prove this, the book shows a number of lance heads carried by Roman soldiers at the time of Christ and compares the length of the point with the depth of the wound which can be seen on the shroud. These measurements confirm the claim : the depth of the wound corresponds exactly to the length of the lance head. X-rays show that the lance head left the taut body on the upper left just past the heart.

Ghost

In this connection the book refers to the first Bible translations and points out that none of the four Evangelists ever mentioned "dying" when relating the story of the Passion. The Evangelists have always written around the moment when Jesus bowed his head and said, "He gave up the ghost." Only later translations mentioned "dying" or "departed" at this point.

In explaining how Christ's heart could still have been beating, the book refers to experiments made by the Czech Dr. H.W. Hynek concerning crucifixion. Hynek said that crucifixion was not the direct killing of the offender. Basically the crucified man was tortured to death and died in a terrible agony. By this method a man was fixed in such a way that he could not move or change position.

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Therefore after a short time the muscles and nerves were thoroughly exhausted. The exhausted muscles of both arms had to bear the whole weight of the body and were soon at the end of their resistance. Painful cramps set in which caused the so-called tetanization (stiff cramp). Thus the board-like stiffness of the body which could be mistaken for the cramp which sets in at death.

According to Hynek, the cramps restricted the blood circulation and resulted in lack of oxygen. In addition to this the stretched position of the chest prevented normal breathing, result-

ing in suffocation. However, it has been proved scientifically that people can be brought back to life after suffocation, if the heart is still beating.

And the book points out that shortly before he "gave up the ghost" Jesus was still speaking. He asked for something to drink because he was thirsty. If he had already been near to suffocation he would only have fought for breath. Thus, says the book, there is something unusual here.

Something must have happened which suddenly cut off breathing. Certainly not the increasigly intense pains caused by the cramp. If we go back to the Bible we see in all of the reports that Jesus gave up the ghost directly after he had been given the vinegar. Jesus was suffocated by the vinegar.

The hair-line conclusion to be drawn is: Christ did not—in the clinical sense—die on the cross. The Jews are therefore not guilty of his death, for the execution was not carried out to the end. Christ rose again in flesh and bone with earthly blood.

The most recent Bible discoveries prove that the results are absolutely correct. According to a report in "Welt am Sonntag" (World on Sunday) which appears in Hamburg (circulation about 500,000), several primitive Christian parchments were found about 250 miles west of Assuan on the border between Egypt and the Sudan by investigators of the University of Chicago.

A volume of parchments about 30 pages, which was found near the Nubian Desert between Abu Simbel and Wadi Halfa is in the Coptic language, therefore the language of primitive Christiaus in Egypt. described in Greek letters.

The parchments found by the American investigators are in the form of a letter directed to Christians of four continents, in which Christ's disciples report their conversations with Christ after the resurrection.

The following words of Christ to the disciple Andrew, which are not contained in the New Testament, are characteristic: "Look at my feet, Andrew, and see if they are not touching

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the ground, for it stands written in the prophets : A spirit, an apparition has no trace on the earth."

We see that Jesus Christ made many attempts after his resurrection to convince the disciples of his resurrection in flesh and bone, and the consequence connected with this. Only a few of these expressive indications Christ gave, and very mangled ones at that, have found their way into today's Bible.

Monsignor Sergio Baldi, the secretary of the Chapel of the Sindoni, said : "It has been suggested that it might be possible even to discover the blood group of the body.

"Then microscopic and analytical techniques could also, perhaps pin point the age of the shroud with sufficient accuracy to demonstrate clearly that it is from the period when Christ was on earth." *(Weekend, Colombo, March 15, 1970.)*

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Psalms of Ahmad

(Durre-e-Sameen)

That blessed and great
Leader, from whom proceeds
All the light—his name
Is Mohammad, and he alone
Is my friend, my dearest
Well Beloved!
All the Prophets
Are faultless and holy,
Each better than the other:
But coming from the Lord God,
The highest, and the best
Among them all, without doubt,
Is Mohammad himself!
He is better far than all
Have gone before!
In excellence like the moon:
Every discerning eye
To him is turned, since
He alone has the light
And the splendour
Of the full moon!
Those that had gone
Before, from weariness,
They collapsed on the way:
He alone can steer across
To the other shore!
For him, let my life
Be sacrificed, for he alone
Is the captain and master
Of the boat!

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An English Translation of the Quran

"THE HOLY QURAN" English Translation and Commentary. Edited by: Malik Ghulnm Farid. Published by: Oriental and Religious Publishing Corporation Ltd., Rabwah, West Pakistan. Price: Bible paper Rs. 30.00. (pp. 1,461).

This New English Translation and Commentary of the Holy Book—in one volume of 1461 pages—is yet another landmark in the effort initiated in the Indo-Pakistan sub-continent to interpret the Muslim scripture to English (and English-knowing) readers. The movement could be said to be about 50-60 years old. The present volume belongs to the Ahmadi part of this movement, the history of which goes back to 1915 when the first of the 30 parts of the Quran was published by the Ahmadiyya Anjuman from Qadian and printed on folio size 117 pages by the Adison Press Madras. The English was looked through by Henry Martin then Principal, Islamia College, Lahore, and no wonder, one press comment said the style—at least of the introduction—was rhapsodical but the English was English!

Qadian scholars then started work at a more ambitious translation and commentary and produced at last in 1946 the first of their three projected volumes, containing parts 1 to 10 of the text and translation, introductions to the chapters, notes on important words and a full commentary. It also carried a general introduction of 275 closely printed pages. The translation first prepared by Maulana Sher Ali was seen through by the late Professor A.J. Arberry, who described the outcome as faultless and dignified. The general introduction he described as sincerely animated.

A second volume covering parts 11-15 came out soon after and in due course came the remainder in two or three parts. This longer commentary was the work of several scholars, among

them Malik Ghulam Farid who saw through singlehanded the last parts of the work.

Malik Ghulam Farid has since worked at the longer commentary—a total of about 3,000 large sized pages—and produced the present one-volume edition of the Holy Quran with text and translation in opposite columns, notes and introductions for the 114 chapters. The notes (a total of about 3.500 and the introductions, all closely printed, could be estimated to make up a total of 500,000 words or more. The cross references to the verses, a leading feature of the longer commentary, are retained and the translation already competently checked by Arberry has been checked again by Malik Ghulam Farid.

The notes and the introductions to the chapters are on lines set by Mirza Bashiruddin Mahmud Ahmad (d. 1965) in his Urdu commentaries and his published and unpublished lectures on the Holy Book. They are concerned largely with orderly succession of themes from verse to verse and chapter to chapter; with answering objections raised by Western-Christian Commentators—especially, E.M. Wherry—and with resolving difficulties encountered by modern educated readers. Handled carefully and culled out of the longer commentary the present work has the qualities of mature and economical writing. The general introduction of the longer commentary—the work of Mirza Bashir-ud-Din Mahmud Ahmad—is now printed and bound separately as a companion to the present work. The work has two indexes, one dealing with points of Arabic vocabulary, the other dealing with themes raised in the text and the notes. The work is attractively produced by the Ilmi Press, Lahore, and marks a land-mark in the English literature on the Quran.

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